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Discourse
in
Relation
To Creation
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A Discourse - On the connective relation, of all the elements and principles of the natural and spiritual Creation. And the intimate correspondency and affinity of all the works of God. As manifesting the eternal laws of life and duty.

"A man need not say, What is this & wherefore is that; - for in due time they shall all be well approved" Ecclesiasticus, 20-21 & 34. In the whole system of creation both in the natural and spiritual orders; there is evidently nothing made in vain, but all have their uses; & all are adapted in their order to the harmonious relation, & correspondent plan of usefulness which, the Divine Creator, has established in all his works & which in all its parts increases the goodness of the universal whole.

That this is evidently the case, a just view of the whole system will make manifest. For it is clearly demonstrable by what may be discovered; that there is a complete correspondent relation, of one substance principle & element with another; and that all beings have a relative correspondency and mutual affinity, of feelings, senses, powers & wants as well as of formation, throughout the many myriads of beings that people all the elements of this visible world; and also of all spiritual beings so far as ~~any discovery of them~~ has been revealed to man. ×× This is evidently the case in all the principles & works of nature. In

all the structure & principles of the works of art. And in all the appearance & feelings of animate substances as far as has ever been discovered. And should the whole system of Creation be searched thro' in all it parts, & all its elements, beings & properties be fully made known; undoubtedly the above position would be completely established; that this is the case thro' regular and connective gradations & correspondent degrees of order & relative affinity; from the least particle of dust, the most subtile fluid, smallest animalculae & the most refined spirit; unto the highest element, beauty & glory of the Heaven of Heavens. Throughout all this vast system when undisturbed by enmity, the lesser attracts to & is led by the greater, & receives it best good from the next superior grade in a direct line to the great __first cause__, whome we call God or Divine Spirit. +

Again, there is a direct correspondency thro' the same regular gradations, from the First Cause, down to the least particle, substance & being in creation. ~~It~~ For it is self evident that no existence can receive support from anything that is not in immediate connection with it.

This position is shown & illustrated, first by the researches and principles of natural wisdom, & the discoveries of science & the arts. All of which have been brot to greater & greater degrees of perfection. And the more all these principles of nature & art have been explored & understood, the more the truth of this correspondent & intimate relation has been confirmed. The researches of natural wisdom & the improvements in scientific knowledge

+ This is indisputably the basis of all order & social relation amongst mankind, which is promoted or hindered in proportion as this rule is maintained.

have discovered, such an intimate relation between all natural elements, & all natural beings, & also between visible matter & invisible mind; that there does not appear to be the least chasm or vacuum, but all are so completely filled up & connected, as hardly to leave the real ground of distinction discoverable, yet the line of gradations are plainly marked, & the correspondency in some manner as well as the dependence of the lesser upon the greater is clearly shown. And the universal dependence of all beings upon certain common elements for life health & even existence, has been fully demonstrated, by the same means: thus proving the truth of the poets declaration, that "All are but parts of one stupendous whole."

Second - By the light of Divine revelation & intuitive feelings; the correspondent relation of the spiritual & invisible world, with the natural & visible world & their intimate & mutual connection, have been fully made manifest. For the more Divine light reveals of the nature, elements & principles, of the whole system of the world of spirits; the more this intimate correspondent relation is shown, & the more the dependence of the natural world & all the beings in it, upon the spiritual powers & elements, for their first existence life and powers is brot to light.* Because, 1st, All inteligent movements senses & actions of animate matter called animals, depends upon the will & volition of an invisible power in the mind or invisible senses. Hence this invisible moving agent must be what we denominate spirit or the essence of life. 2d. All the formation of earths production of

* For it is evident both from scripture & reason, that all this depend upon an invisible power & elements of life, which must be spiritual existences.

minerals & fossils; all the growth of vegetables & animals. As w[ell]
as all life & motion in all the elements that are either seen or felt,
together with all the powers & properties of all natural things
beings, are derived from an invisible principle that no corpor[eal]
eye can ever see. This elementary principle that is invisible, yet evide[ntly]
the cause of all visible motion; must be natural spirit or invisib[le]
natural life, composed of correspondent elements to the natural or vis[ible]
elements; and capable of entering into & imparting life to all vis-
ible elements, & thus forming movement & animation in the tempor[al]
world. Therefore these principles must be the elements of the spiritua[l]
world, which have an immediate correspondent relation with & fill the visible worl[d]
all beings in it, like as the soul fills the body & imparts its life
powers to it, & is the cause of all its intelligent actions. Theref[ore]
as soul is to body, in its operative relation so is the spiritual world to the temporal. ✝

Whilst the correspondency & proper affinity between the visible
& invisible worlds, is kept unbroken & undisturbed by the spirit of
enmity; all things— all elements & principles, administer to
the order, harmony & beauty & glory of the whole creation &
to the happiness & good pleasure of all beings. All the elements
both natural & spiritual in this state, breath life, health enjoyment
& happiness to all creatures according to their order & nature.
The lesser honor & acknowledge their dependence upon the
greater; and the greater administer to the needs of the lesser &

✝ That is the spiritual & invisible elements which give life motion instinct & intelligence in the natural world.

lead & protect them in their order. Thus each mutually administer to the happiness & glory of the other by fulfilling the relative duties of their correspondent relation & order. Hence the whole creation harmoniously declared the honor & glory of the Creator. "The heavens declare his glory & the firmament his handy work" And the earth in that state must be full of the knowledge & glory of God".+ Therefore, it could not be possible that such a system & order, should not be well pleasing to the good Creator, & hence it must be approved & blessed by him. This beauteous & harmonious order & relation, was what constituted the goodness of the creation, when "God looked on all the work (or say every thing) that he had made & behold all was very good" Genesis, 1.31.

But from the present state of the world, we may see that this good & beauteous correspondency & useful affinity, was only the state of the ~~primitive~~ primitive order & perfect arrangement of the system, as it came out of the hands of the creator & then brot to maturity, so as to begin to bring into operation its proper principles & appropriate fruit. In proportion as this correspondent relation & affinity of opperations & interest is perfect, it constitutes, the beauty, order, glory & goodness of the universe, & the happiness of all its beings. But in proportion as ~~it~~ this principle is less perfect, it produces the reverse. Hence whatever causes a cessation or lack, of this mutual correspondent affinity; evidently produces evil, mars the beauty & glory of the creation, & consequently generates deformity & misery among inteligences in the ~~and~~ creation, in exact proportion to the

+ See Isaiah, 6, 3. & 11. 9.

cessation or lack of this primitive order. But it produces these effects, in a far more imminent degree, when two near correspondents are set in operation one against the other by an opposite principle. Therefore these deviations from the primitive relation, & the clashing of opposing principles, must be the efficient causes of all the difficulties, destructive operations & misery that ever did or ever will take place in the universe. Of all sickness distress & pain, as may be seen in a sufficiency of cases to establish the truth of the position; that all these consequences arise, either from an obstruction of correspondency of relative agents, or elements that compose the being; and else from the separation of parts or qualities, that according to the system of the creature ought to connect & correspond. This is evidently the case, from the sickness of death down to the scratch of a pin.

Therefore, the greatest knowledge & wisdom that ever was, is or ever can be gained, whether of a temporal or spiritual nature, we may see plainly must be, to have a just understanding of this correspondent relation & proper attractive affinity in the system of the universe. By a correct knowledge of the spiritual part of the elements & beings of the Creation, the true knowledge of the properties, order & operations, use & final destiny of all visible or material things may be obtained. #

Again from the visible order & operations of all things in the external world; the spiritual & invisible parts & their order & principles are discovered; since the former can only be images of the latter. for it being evident from all the

because from the powers & properties of the mind or soul, we may learn the properties uses & destiny of the body which it moves, & operates in.

witness the succession of day & night, [illegible] of the [illegible] of many other things. [illegible] of seasons

lights of natural wisdom, & the principles of natural science, that all formations & operations of visible things are the results of invisible causes; so it must be selfevident that those elements & principles that thus operate in them, are either sensible & designing powers or else the agents of such knowing powers. because all those formations & operations show evident design of works adapted to the purposes thus effected: if these means are not the effect of knowing design they must be the results of blind chance, which upon this supposition must in reality be the same as nothing. Hence this supposition is the same as making nothing superior to something, in fact the creator & governor of all things — this is the most absurd position that can be conceived in the mind of man; because all the evidences of our senses declare to the contrary. It is impossible for chance to arrange organise & uphold such an admirable system in all things, & support it so regularly for thousands of years upon the same principles, so that its operations & movements may be calculated with certainty for ages — # If all things come by chance it may as well by its blind operations annihilate all as to form it. It is selfevident, for the thing created or derived can not be superior to the creator or original, now we know that the creation produces knowing inteligences; then it is selfevident that it cannot originate from unknowing chance, but if it be said that this chance is knowing then the position taken is destroyed; & an all powerful & all knowing inteligence is established. If the advocate of chance does not admit that the effect cannot be ~~superior~~ superior to the cause he must violate every principle of reason —

Witness the succession of day & night [illegible] of seasons
The operation of eclipses & positions of the Stars & many other things.

and destroys all ground of consistent knowledge: hence he must admit that when we see such mighty effects, we must recognise an Almighty cause, that is a cause sufficient to produce them, & every way superior to th[em] upon this undeniable principle he is forced onto the ground of all sufficien[t] Deity. It has never been found that any thing as to its elements & prope[rties] that ever existed, has ever been annihilated, but when once bro^t into existence & operation, it always increases & grows untill it obtains its visible maturity, & if it is then disorganized in one form the elements of it exist, & its seed has a propagating power in this world to the end of time.

Therefore every principle of reason & propriety teaches us that the life or spirit of all these things continues, & forever operates in a corresponding order in the invisible world. It matters not what shape we assign to the spirit nor where ~~when~~ we locate it, in order to verify this position. But the analogy of reason would evidently show us, that the invisible elements must be in the visible, & that they work not only according to their own principles but also when unobstructed; according to their own form by an inteligent calculation, for on what principle could they work in any other order than their own proper form since they fill every part of the thing formed? * Hence we see that in all things invisible spirit is the real actor; & matter ~~but~~ is only the instrument by which it acts. — and also that spirit is the real substance of all things, for the matter formed or moved must be inferior to the substance that moves it, and upon the supposition that it is not a substance it must be nothing which cannot be. Therefore we see that

* invisible life forming visible organizations by operating in & filling every part, evidently shows its own invisible organization.

the spirit that thus acts must be responsible in its own order & original world for the works & actions that its future glory & honor must be according to those works; & if not done according to the principles of right, it must bear the shame & dishonor, not by any arbitrary appointment but according to the nature of unchangable principles, as much as a machine made by man or any temporal labors must unavoidably result in the honor or dishonor of the workman according to its qualities & operations.

Thus on this plain ground, the invisible is discovered by the visible in all things even to the great first cause. Hence the Apostle truly said "the invisible things of him are clearly seen, being understood by the things that are made, even his eternal power & Godhead; so that they are without excuse." Rom, 1.20. And these principles are confirmed by all the divine revelation that ever has been given from the beginning, for by all revelation all the works & powers of this world, are declared to be the operations of spirits either natural or spiritual inteligences that are invisible. "Who knoweth the spirit of man that goeth upward, & the spirit of the beast that goeth downward to the earth." Ecclesiastes, 3.21. Thus both have a spirit, but the spirit of [illegible] being rational inteligence soars upwards to a divine element & order, from whence it must have derived but the other is drawn by instinct to an earthly & inferior state, & can never rise to rational inteligence. Wherefore if the invisible things of the Deity itself can be clearly understood by the things that are made, viz the things & operation of the visible creation, how much more the invisible things of an inferior nature? So that man if he will impartialy use his reasoning powers, need not be ignorant of all needful truth when its principles are declared unto him

Hence "He is without excuse"

The knowledge of the whole system of created order & the principles of its author is very simple & plain, when viewed in their proper order of correspondent relation & mutual affinity. What is the proper order of connective relation of material & substances, with spiritual & invisible things, & the true line of ascending from the visible as the lesser & dependant, to the invisible as the greater & ascendant even to the first source. And also keeping the same line of correspondent affinity & similar from the greatest to the least. First is an undoubted truth immutably fixed, that any kind of things or beings in the natural world, that are in their visible struc & appearance when their whole system is known, the most like any species, are also the most alike in nature & qualities when the whole are compared. *

By this rule when rightly applyed, we may ascend from visible to invisible things to the highest. And decend by the same progression, by the analogy of figurative representations to the lowest grade of visible things & beings, & find the proper order & uses & properties of all in due time. This shows the truth of the position that, "A man need not say, what is this, & wherefore is that, for in time they shall all be well approved"

It is for want of viewing things in this line & order, that the wisest natural men on earth, have missed their aim in searching the works & properties of Creation especially of the invisible part, of which without this rule they could never know but very little. Because while they fixed their senses at first upon things far beyond their present sphere of knowledge; or took a great scope at once & neglected the simple order of progression, by first taking things that they knew & a position which

* And the life of all things is evidently invisible, we see only its effects & by its operations we learn its order, nature & degree & see its nearest correspondent affinity.

they understood; and then ascending step by step thro' the line of analogical correspondency to the object sought for, they were without a correct foundation to build upon, or a consistent director to proceed by.

And therefore it often happens that if their works are traced to their source, they are found to be based on a supposition, hence tho' they may have raised never so fair a structure, plausible & even true according the principles of the supposition; yet it is destitute of first principles, & of course it must be either certainly false or at best extremely precarious. This mode of proceedings has been the great barrier to rational improvement, in morals, religion, arts & sciences & any thing in all the operations & works of man, from the begining to this day. For if the supposition assumed be not true it destroys itself when understood, & in all cases where first principles are not discovered, the position is entirely uncertain. Hence the more specious the structure built upon it, the more danger of assuring deception, and of shutting out the true knowledge. Multitudes of such systems & works are & have been abroad in the earth upon almost every subject, all differing greatly one from the other on the same subject, & yet assuming a certain position, & then proceeding upon that position to form a system, as if it was true & illustration of true principles.

But the more such systems or works are multiplied; the more real ignorance & confusion there will be in the world, as far as it respects the natural affects of such works in themselves. Because the

generality of people are not able to see the absurdity of all those pos[...] with first principles; hence those clashing systems lead the multitude to suppose, that the truth of many things easy to be known upon right princip[les] is shrouded in mystery & cannot be known at least to but few; & theref[ore] they settle down as it were contented to be ignorant, & thus lose the improvements that they might otherwise obtain, & never rise in this world to the proper dignity of their genius & proper order in natur[e] & much less in grace. And being traditionated to believe that altho' all the knowledge & happiness of man, depends upon original elem[ents] & principles, yet they are mysteries that can never be understood by th[e] reason of man; that altho' they are revealed to a few elected for that purpose, a[s] the arbitrary foundation of the will & works of God, yet it is presumption to enquire into their reason or propriety for these must forever remain [hid] from man; that God as a sovereign can fix principles & change them s[o] that they are exactly opposite, that the only rule of right is his sovereign will & pleasure without the intervention of any unchangeable principles.

Therefore upon this plan mankind must take for granted whatever th[e] more subtle & knowing, are able to palm upon them, as certain mysterie[s] principles arbitrarily appointed & made known to them as the will & works of Deity; & upon these they build a system according to their own liking & interested views. Having captivated the senses of their votaries by some mean[s] so that they believe their fundamental dogmas, they have little difficulty to lead them whithersoever they will.

Indeed, many who have by reason & penetration into the evident operation[s]

of things, discovered light on natural & spiritual subjects, yet they are so bound by certain principles fixed by the authority of certain great names, & which have been supported for a great length of time by general consent; that they try to accommodate their new light to those principles thus venerated by age, & sanctioned by some sect to which they are attached. But as those principles are erroneous the true operations of things or substances do not agree with them, hence ~~this~~ this bigotry destroys the benefits of their discoveries; & in many cases popular opinion caused by the bias of bigotry, will destroy all beneficial effects of new light or discoveries whether the agents thereof try thus to accommodate or not. —— What but this erroneous principle, could have caused the world of mankind so long to adhere to the system of Aristotle's philosophy & astronomy, & thus to remain ignorant for so many ages, of the true figure & motion of the earth, & also of the stars & planets, when their visible operations so ~~plain~~ plainly showed the truth? What but trying to accommodate to this principle, rendered the genius & astronomical light of Tycho Brahe, of no avail? What but bigotry founded on mistaken principles of religion, caused the true astronomical system recieved by Galileo, to be rejected; & he himself to be obliged to retract it from blind religious reverence? Had not Newton & others broke away from this blind principle, the true system of natural science & astronomy, upon which so much of the useful arts depend, had never been brot to light! Had not Columbus broken from this principle & rose above the popular opinions of his age, he had never discovered this new world, upon which so much has depended; & where that foundation of principles is laid which doubtless will

yet revolutionize the whole world both in natural & Spiritual things.

Thus we may see that this mistaken principle, that man is not to understand first principles but to believe without reasonable evidence, upon some mysterious pretensions; is the greatest cause of all false religions & false Systems of all kinds in the world; & always has been from the beginning. For the great mass of mankind when they are wrought up by any means, to believe that any system is for their interest; look little further but take it for gr[anted] Nor will they stop to consider when by some facinating charm, or excitement of a[ny hopes] or fears, they are made to believe that the elementary principles of any system cannot be understood by reason; but that these principles must be received by Divine appoint[ment] this some favour provided the system itself is so moulded as to be pleasing to their natural inclinations. And artful demagogues always know well how to take advantage of the foibles of human nature; any when man once gets bigoted in the belief and support of any system that suits his interests & fears, it is extremely difficult for him to be brought to listen to any thing of a different nature.

For we would ask, What but this facinating principle caused the Samaritans to be carried away by the sorceries of Simon Magus? What but the same principle could have so long caused the Jews, obstinately to cling to the belief, that they were the only chosen people of God, & the exclusive heirs of salvation. Notwithstanding the most awful calamities that ever befel any people on earth, have been the most distinguishing characteristics of their being the favorites of heaven, & which would in reason appear to mark them out if any thing can, as being under the peculiar curse of heaven rather than

+ agent in an abitrary manner without being adapted to the reason of man;

the favorites of its blessings. Still the Jews to this day cling to this belief, because its both their fears & interests ~~to fear~~. But reason would show them by their own scriptures upon which they found their faith; that as God is declared by them to be just & no respecter of persons, & the heathen were promised to be given to the Messiah for his inheritance & the utmost bounds of the earth for his possession "that he might be for salvation to the ends of the earth" &c therefore their favorite belief must be inconsistent with first & <u>unchangeable principles</u>. But for want of discovering these guides they still remain in their delusion.

Again what but this principle of self interested hopes & fears & delusive allurements, could have supported under the profession of the gospel of <u>Love</u> & <u>peace</u>; the most bloody wars, the most tremendous massacres— the most horrid cruelties of persecuting vengeance, that the demoniac genius of man could possibly invent; & this upon those whom the Christian religion which they professed ~~religion~~ taught them to forgive, & to do to them as they would be done by! But by the influence of the principle of self interest above stated, they were led to violate in the most unreasonable manner the first principles of their professed religion.

And what but the same principle, has bound many of the greatest & most penetrating genius's among men, to the belief that God from all eternity elected by an arbitrary decree, a part of the human race to eternal happiness, & all the rest to eternal & unutterable misery; and to sentence to eternal damnation in their tenets all who do not believe such doctrine— & to suppose that such unbelief is the sure marks of reprobates. And they believe that these were all created of God one as well as another, & that he has made this arbitrary distinction, & compels them by the arbitrary decrees to do wicked works to fulfill it— But reason would show them the absolute

inconsistency of this idea. Because in the first place it would make the author of goodness & mercy violate his own nature, & be the Supreme a[uthor] of evil injustice & cruelty. And 2. The Book upon which they profess to found their faith declares, ~~[illegible]~~ that "God is no respecter of persons, bu[t in] every nation he that feareth him & worketh righteousness is accepted" tha[t] God is just & true in all his ways — & holy in all his works — surely then [he] can not be the author of injustice nor ordain the unholy works of the reprobate. That "He is love" & hence can never hate "or grieve willing[ly] the children of men" or any thing ~~thing~~ that he had made. That no ha[rm] or oposition could ever come from him against them unless they had freely [...] taken with the spirit of enmity against himself.

Here then reason teaches them that they violate by this belief & [...] the first principles of the religion that they profess, because by [...] they advance positions which ~~contravene~~ the unchangeable nature of th[e] Deity. And here the voice of reason is in exact ~~[illegible]~~ accordance [with] the voice of God; for in all these things the sugestions of reason & th[e] light of Divine revelation are in agreement. Hence God addresses the soul thro' the medium of reason. "Come now & let us reason together sa[ith] the Lord; though your sins be as scarlet, they shall be as white as sn[ow] though they be red like crimson, they shall be as wool." Isa. 1, 18. That when man becomes governed by right reason so as to learn true & first prin[-]ciples & will be consistent therewith, he will discover the true work of G[od] & will cease from all evil & unjust ways, & do right in all things both toward God & man & never before. In this state his whole genius and

faculties which were before used to cloth him with the crimson dye of iniquity, will be given up to God in doing that which is good, & will thus be made clean & white & become materials to cloth him with righteousness "as with a garment."

It is not intended by the foregoing remarks, to maintain that man should not be "stedfast, & immoveable" according to St Paul's exhortation, in the truth; but that ~~that that~~ he should first discover right principles, & build on them & no other; & this he may do with certainty, if he will lay aside all the tenets & dogmas ~~[illegible]~~ of interested systems, the principles of which cannot be made plain to the rational mind; and attend to the simple rules of right reason upon evident principles & the light of his rational senses. Let us then attend to the voice of right reason, which means consistent & rational deductions from evident principles, revealed by the operation of Divine intuition ~~in the mind~~, & by the light of the rational powers upon the intelligent mind. And by this process we shall find at an incontestible ~~incontestible~~ truth that this voice always agrees with the voice of God, & that this reasonable intelligence is the medium thro' which divine revelation is addressed to the soul of man.

& therefore man never was & never can be condemned only for a violation of its instructions; & hence never was nor can ever be justified but for fulfilling them. And that the Divine Spirit never arbitrarily dispenses rewards & punishments, but that these are the proper effects of works freely done being the fruits of unchangeable principles: this agrees with the sayings of Ht. "Where much is given, much is required" & of St Paul "Sin is the transgression of the law, for where there is no law, there is no transgression". & where there is no light there can be no law, & that man must uprightly seek light, or he is responsible for his darkness.

The revelation of the Divine spirit, of Ht manifested thro' the knowledge of the

elements of the gospel, is the system by which the most true knowledge of the
nature & proper uses of all things, may be obtained both of a natural and
Spiritual order. "For in him (Christ) are hid all the treasures of wisdom &
& knowledge" Col. 2.3. Hence, by attentively & impartially observing & im-
proving, upon the principles of right reason, the impressions of the mind
the operation & productions of nature. The elements & principles which
are manifested in the universe — And the correspondent connection & relat
affinity of all these things, & especially the different dispensations & degrees of
manifestations & works of God both in nature & grace; as declared by scripture
& confirmed by the history of man in all ages; all rising into greater & glo
orders of perfection. We shall by this means find that the whole univer
& all its elements & principles; manifest not only that, "Man need
not say, what is this & wherefore is that, but in time they shall all be
approved" But that "he hath made all things for their uses" that all
things in their primitive nature were good in their place. And will be a*

Therefore it is evident from right reason, that the introduction of enmity
& clashing principle which generated confusion, into the world, ~~as~~ proceeded from the seeds
of evil that were sown into it & which caused it to fall from its primitive
good order; & this must have been done by a foreign agent, for it is
evidently impossible for harmony to produce enmity, or order to produce
confusion from the self evident position, that no principle can clash with
itself or originate its oposite. And divine revelation in it has settled the
matter if there can any thing be known by language, where he says
"A good tree cannot bring forth corrupt fruit, neither can a corrupt

* again, when they are restored to their proper order in the creation of God; & nothing can be lost but that which remains out of its proper place.

tree bring forth good fruit, for every tree is known by its fruits. This is
an infallible rule that none can dispute, so that the creation that was
"all very good" could never generate <u>very evil</u>.

But evil could never ~~annihilate~~ destroy the original elements & principles of the
creation, so that these may still be traced out & improved; hence the whole
universe & all its principles & beings, notwithstanding the seeds of evil sown in
them, do still display in one harmonious concert ~~[illegible]~~ the power,
Wisdom, Beneficence & glory of God the great Creator, & also show the right ~~sys~~
system & order of his works & divine will. All these things are recognized
by the revelation of the divine spirit thro' the gospel, which is the last highest
manifestation of divine light & power ever revealed from the Creator.
But we must distinguish between the true gospel & a spurious one. The
true gospel is founded on just & unchangeably good & rational principles
but the spurious gospel is founded on positions void of reason & pro-
priety.+ Hence the true knowledge of the proper order & uses of all things
may properly be called the system of the True gospel, and it is therefore
known in reality the manifestation in its highest perfection, of the system of right
reason. We will now proceed to lay down certain evident positions
& by the principles of right reason, proceed to show a system of
precepts or maxims of instruction & duty, that it may be seen how
simple is the process, of obtaining all necessary knowledge for the
good and happiness of man.

<u>We learn</u> by these principles above stated.

+ tho there may be some mixture of truth, otherwise it could not obtain credence as a gospel, but which if rightly understood would show the fallacy of the system.

First — Operations of the knowledge & Perfections of power.

1. That visible existence incontestibly proves an invisible existence, which is its superior & from which the visible in... because it evidently moves & governs it; for the power of all movemen... in visible existences, as well as its origin & formation is unseen.

2. These being self evident existences, proves that there is of necessity one selexistent substance life & power, capable of originating all other existences, that are ~~not known, that~~ not incompatible with this Divine natu... Hence the correspondent & harmonious affinity of his creation, shows th... this Divine Selfexistent Spirit must be supreme inteligence & infinit... power because it forms, arranges & sustains all other inteligences, elem... & natures, thro' infinite variety.

3. There can be but one supreme selexistent element or ~~supreme~~ power in all good exi... for if every good element was selexistent, there could be no superiority, hen... no center of attraction, because no dependance; this must destroy the eq... ruim of existence, & produce clashing & confusion, because among selexis... each must be an independent whole & could not be bounded only by com... in contact with another selexistence; of equal or superior power it would then be impossible that they should not struggle for supremacy, for it is the nature of all life to ex... until it comes in contact with some thing that is a barrier, & then it will pre... against the barrier; therefore the idea of more than one good selexistent inteligence is a contradiction in terms for if one is good, the other could n... be since they could not be of one nature & must be opposites. Hence the harmony of all that is good pro... the One selfexistent good or Supreme power over all & thro' all, on this ground

(Father!!

Christ declared "there is none good but one, that is God — your heavenly"

4 - Man being composed of sensible & intelligent powers, must of necessity be a free agent in his sphere; because a power that cannot act of itself cannot be sensible for sense implies selfaction & selffeeling, without these all actions are unconscious machinery movements, that must be impelled by the sense feeling & calculations of the operator. But the soul of man is a thinking substance, a thinking substance must be a being with selfaction, a being with self action must be in its sphere a freeagent & cannot be otherwise therefore the soul must be a freeagent.

5. If man is a free agent he must have a freedom of choice as to all the motives & actions that decide his final destiny, & which must ultimately ~~bring~~ produce his happiness or misery; because he must be alone responsible for them in the final result.

6 - The Divine Spirit, having formed intelligent man as his representative in the visible world; must have created him with selfacting power to act for, of & in himself in his proper sphere without foreign control of any arbitrary kind: For otherwise he must represent a machine & not selfacting Deity.

7 - The Deity, ~~Deity~~ having created man a freeagent & responsible for his actions cannot arbitrarily control him in his sphere, without a ~~contradiction~~ violation of his own ~~word~~ laws, & ~~proving it~~ showing an inconsistency in his own nature, which is impossible: For no one nature can be inconsistent with itself. Therefore all control over a rational being in his sphere must arise from a willing volition in the choice of unchangeable principles, presented to his rational intelligence.

8 - God is Omnipotent ~~power~~; For it is selfevident that a power exists capable of originating, upholding & governing all things, therefore a Divine Spirit or Supreme life must exist, capable of all things agreeable to his nature, & which cannot be bounded or hindered in the operations of his own will, nor be harmed or hurt by any existence.

9, The Divine spirit or Deity being supreme power. Therefore no principle
that ever proceeds from his element, can ever fail but all those principles a
eternally unchangeable, & as he is infinite, so these principles must run
thro' all his creation & will finally bring forth fruits throughout the uni
in every element according to their nature; but they cannot produce an
fruit contrary to their own nature thro' endless ages, for their source is imm

10. Deity being an unchangeable Almighty power, souls that fill up their sphere
with his powers, & the principles that flow from his Divine elements; are
become as unchangeable & safe in their proper sphere & order, as he is
& unchangeable. Hence it is that "he that is born of God cannot commit, for
sin, for his seed remaineth in him (that is his Divine elements & principles
have become his life, therefore) he cannot sin because he is born of God" he
cannot rebel against that nature which has become his life.

Second knowledge & perfections of wisdom.

11- God is infinite wisdom, For wisdom exists capable of originating, creat-
ing, ordering & directing all things thro' an infinite variety of ele
productions & works; so as to produce in harmonious correspondency & re-
lative affinity, & ultimately when ever the true nature & order is fo
to effect the highest perfection & glory of the great whole. This is evid
to every reasonable mind, because we see that a plan exists of perf
order & goodness adapted to the nature of all existences. Hence this
must have its source from the infinite wisdom of all sufficient Dei

12- Man being the most intelligent, & thro' his faculties endowed with a capability to
become the most wise as well as powerful creature in the visible world.

proves that he is the representative of the creator among all visible things & beings. Hence he must represent him by acting in his own sphere according to all the perfections of the nature of Deity, or he does not walk "in wisdom's ways" for he violates his charge, & must be rejected [illegible] by the unchangeable principles of which wisdom is the Mother see proverbs chap 8. And being found unworthy of his high trust he must inevitably fall in exact proportion & be degraded into the order of the beast; for the nature of the beast is led only by instinctive earthly inclinations & not by intellectual reason, & so is man when he loses the support of wisdom.

3. The way to heaven or the proper order of the spiritual world, could never be opened on earth, nor the nature & will of the Divine being be known, without a Divine teacher had decended into the world who was endowed with the "Spirit of wisdom, & might" to know the way, & power to teach & open it. For man having strayed from the spirit of wisdom; by the study & attraction of material things having no true spiritual guide, is more & more abstracted from the true knowledge of spiritual substances, this operates just as far as he is destitute of Divine wisdom, Hence "the world by (natural) wisdom knew not God."

4. The spirit of Xt is the only true Divine teacher of the heavenly wisdom, hence he declares "I proceeded & came forth from God." This is evident because no one before his appearance ever could teach that knowledge nor dispense that power that could give rest & satisfaction to the rational mind, but he taught the purest system of morals & good principles ever exhibited on earth, & confirmed it by his example, to the confounding of

his enmies, & to the satisfaction of the reasonable mind. He settled the
certainty of a future existence, & the rewards of a future state & of the
real correspondency of the natural & spiritual worlds, & the minis-
for he was frequently ministered unto by angels, & promised the same to his followers, see John 1.
tions of spirits to man; upon which all the wisdom of man had alw
left doubts. And he showed the sincerity of his knowledge & faith by sa-
crificing all the glory of the world which was offered him, yea & his tem-
ral existence also to obtain the spiritual inheritance. Therefore it is justly
said he "was made unto us wisdom & santification" for all who are
by his spirit are drawn from the natural, & santified to the spiritual sta

+ 8. 14. 16. 17.

15. If Christ was not the divine teacher from god that he professed to be, he
be the greatest imposter that ever appeared, because he made the highest pro-
fession of any, hence upon this supposion he must posess the greatest dec
& deception must evidently be the primary root of evil- But as he evi-
tly possessed the greatest good of any that ever appeared as evinced to in-
dent reason; Hence he must posess the most truth, & falsehood can
not dwell in him, since they are exact oposites. Therefore he teaches us
paths of wisdom & truth that lead to the heavenly state, & man must follow
him as the final teacher.
them if he would ever enter into the heavenly state, hence Moses excited a

+ Deut. 18. 15 &c.

16- god being Allmighty & all wisdom, & the Father of all goodness & hap-
ness- Man as his inteligent decendant thro' the elements of his crea
must feel his dependence upon his divine spirit, & honor him with
filial respects, as "his heavenly Father" & dispenser of all good. For
otherwise he cannot be in a situation to receive his blessings of goodness
For there is no avenue in the mind of man for the reception of any

thing ~~that~~ of which he does not feel the need. ~~of~~ Therefore it is evident, that until man senses his dependence upon the supreme existence, & the need of his wisdom & blessing, he can never receive them for good. Hence such are destitute of true wisdom. This precept teaches us the necessity of prayer in the real feelings of the soul, to seek to him with filial affection ~~for~~ & submission for such things as we feel that we need; because this acknowledges our dependence & is the proper frame of mind for the reception & good use of divine favors.

17. There is a necessary distinction in the elements & beings of creation, in greatness, dignity, powers & variety. Because otherwise all must be consolidated in one mass, for all that is exactly alike must be one substance & if no other substance intervenes it cannot do otherwise than to consolidate in one. But these distinctions so far from ~~mar~~ marring the glory of creation or hindering the happiness of beings, it shows the beneficent plans of wisdom as the the very causes of beauty & glory, & the greatest cause of happiness by opening the pleasures of contemplation, & the glories of variety to the action of the mind; for it is evident that the intelligent ~~mind~~ active mind could never be satisfied with an everlasting sameness. Therefore wisdom teaches us to make this wise use of all these varieties, then they will be for our profit & eternal happiness.

18. That universal hope or fear in the mind of man, of a future state of existence & of ultimate rewards & punishments in that state- is the indelible witness that wisdom has ~~instamped~~ ingrafted upon the mind, as a certain evidence that such a state exists. Otherwise the idea that excites the highest hopes & fears of rational man, must proceed from nothing.

this supposition would make nothing superior to something; yea
to control & deceive the higest inteligense that exists, even it must
greater power than Deity itself, if such a belief can admit of a Deity
since if so Deity has never been able to erradicate from the mind of
al inteligences a principle that if false, has been the moving cause of m
misery & trouble to man than all others ever in the world. Hence upon this
absurd idea either Deity must yield to nothing in power & wisdom, or
else be a god that loves deception rather than truth- But the principle thus
planted by wisdom must be true, for no idea can gain the assent of the rational
mind unless it is a fact in substance, or a deception arising from op
<u>to fact</u>; for if so nothing must originate something.

19- The fear of god is, a reverential awe & filial respect to the author of
being & of all good, that impresses the rational mind with a dread to
wrong, & a desire to do right, it is a most important operative principle;
it is like the polar star to direct the heavenly compass to stear the soul
<u>Hence</u> "The fear of the Lord is the begining of wisdom."

20- As it's evident that the Divine existence has infinite wisdom, souls who fill
their sphere with this wisdom, will be formed & placed in that order & sta
that is planed for & adapted to their best possible good, & highest perfection
their nature is capable of enjoying; hence endless satisfaction & happ
must be the result. And she has promised, "They that seek me early
<u>shall find me</u>, & I will fill their treasures."

Third- Lights & perfections of Goodness.

21- The existence of some good in all things in the natural world, &

in all that has been revealed in the spiritual world, (except the spirit of enmity) & the good productions of all the elements & principles of the creation; when undisturbed by enmity & opposition; incontestibly proves the existence of one selfexistent good througought the universe & all its elements. For in every kind of elements, earths, minerals, vegetables, & animals as far as has been discovered, there has been found some good qualities, or some properties that may be put to good uses. This could not be if there was not a supreme good source; for otherwise all good would be destroyed from all things, by the clashing & inimical operations of evil, for it is the selfevident nature of evil to destroy good; if it had the power.

2. The creator pronouncing all things that he had made "very good" & ending & blessing them all, proves that they were perfect in all their elements & principles, & that there was no evil in them. Hence if evil is found in any thing in existence it could not be of his creation. For the perfect harmony & peace that reigned in the primitive order of the creation, proves its author to be a god of peace, & that there could not possibly be any enmity or clashing principle in him, toward any thing or being that he had created or set in order. Therefore man can never be in his proper order, to find peace so long as he has any clashing principles in him.

3. The creation could not be good & at rest; nor could the creator rest from his works, if there was not a perfect harmony of all its parts so as to produce no jar or enmity, ~~and~~ & this could not be without a mutual & exact correspondency & harmonious affinity of all its parts principles & elements together, & the correspondency of all with

its Creator. For where this is wanting & there is any clash, there c[an]
be no rest. Hence man can never be at rest until he finds this c[or]
respondent relation in this state & order.

24. That the primitive state of the Creation was goodness & peac[e]
without the least jar enmity or clashing principle, is proved beca[use]
goodness & peace evidently exist as elementary principles, & they mu[st]
have a source of their existence & that must be from the Creat[or]
for it is evidently impossible for any element or existence to pro[duce]
its oposite. Therefore goodness in its element is one single ope[ration]
of beneficence without the least clash, this must take place in m[an]
before he is perfectly good.

25. There being enmity, oposition & clashing principles that do h[inder]
& marr eachothers operations & destroy in this world & in the
world of spirits, (for if there were no such principles in the invis[ible]
world there could be none in the visible) incontestibly pro[ves]
that there is an eternal principle of enmity & oposition in
existence, that never originated from the good existence. Because [no]
principle can possible clash with itself, Hence enmity & evi[l]
have a separate source of existence.

26. If it be said ~~said~~, that seeming evil is ultimate good, & that all
proceed from one source of Deity, this position destroys itself for [it]
annihilates the idea of evil. for if so all must be good [one]
part as well as the other. But the clashing & oposite prin[-]
ciples in the world prove ~~that~~ this cannot be the case

or opposite original principles appear selfevident. And the very idea of all apparent things & operations being contrary to their evident appearance, & thus deceiving all our senses & perceptions & powers of knowledge, shows in itself the highest possible evil. Because if this be so the whole universe is governed by a deceptive principle & power, truth can have no place to appear & there is no foundation for true knowledge, & man must forever remain ignorant of real truth; for if truth cannot appear in the first principles of existence & first opperating powers, it can never be found.

7 – There being self evident principles of virtue & vice exactly opposite to each other – the virtuous good & evidently benificent in all its operations & productive of good & happiness – And the vicious productive of harm confusion & misery; incontestibly proves the existence of good & evil principles of original power, tho not coequal.

8. goodness exists as an infinite principle because it may be discovered throughout the Universe, hence it must procede from an infinite creator – Therefore man must have been originally created good because a good power could not originate him in any other state.

9. Man being the representative of the creator, shows that he must have primitively represented him in his goodness, as well as in his power & wisdom – Therefore the labor of man should be above all things else to regain and secure the perfect dignity of this representative order & relation, for this was the Divine law or order in which he was created, & his soul can never be happy out of it.

30 God is good in all his sphere, hence man must become good in all his sphere; or he can never go to God & be accepted & finally be of him— he can never become united with the Divine elements & made secure in them so as to be shielded from the Opposite elements may not thro' the endless ages ~~ages~~ of eternity so long as there is evil in his sphere— therefore he can never be happy because the happifying operation of the Divine elements can never bless his Oposite, so that man must always be unhappy in proportion to the deficiency, & happy in proportion to its perfection.

— Third Maxims of the perfections of Light.

31 Divine light is the source of true knowledge it is more powerful than power of darkness, because as far as it operates it expels all darkness natural & spiritual, just as natural or temporal light is more powerful than darkness & expels it as far as it Operates; but it cannot annihilate it for it evidently always exists in the world nor does it appear that there is ever any real diminution of it at anytime in the world. so is good operating through Divine light more powerful than evil & expels it & enlightens whatever it Operates in, but ~~it cannot~~ good cannot annihilate it, but it will exist in its own element let it be expelled from whatever it may, & will enter like all other elementary principles in whatever there is an avenue to receive it— therefore it will always enter into man whenever he is open to receive any of its properties, but can operate no further: as he has the power of freeagency.

To say, that two selfexistent powers cannot exist unless they are equal is a dark idea, an argument that destroys itself. For it must be evident that two opposeing powers exactly equal would completely paralize eachother, & nulify all the intentions of each so that no movement nor work could ever be performed, because every design would be met with an equal power of oposition. But two selfexistent powers may exist & one be greater & more powerful than the other, because tho' it could not annihilate its oposite nor prevent it from acting in its own element, yet the stronger could set the bounds that the weaker could not pass, hence there would always be a struggle at those ~~boun~~ boundaries.* Therefore as light & good are the most powerful, man cannot be perevented from finally possessing them if he will.

God is ~~a~~ pure inteligent light, for inteligent light evidently exists in the mind of man & a portion of it in all beings. Therefore there must be a fountain source from whence this light proceeds. Because no visible being can ever originate of his own power one particle of inteligent light or knowledge. Hence man must acknowledge it to be the perfect gift of the Father of lights & perfections, James. 1.17
(as moral & intrinsic elementary powers.)

Light & darkness evidently do exist, & are directly oposite in nature. Hence they are eternal oposites for one could never proceed from the other, & so it must eternally remain. Therefore as "God is light itself hence in him there can be no darkness at all." Hence nothing that can mislead man, or cause delusive operations in his inteligence, can ever proceed from him; for this would be darkness

proceeding from light, which is impossible since no element can produce its oposite.

35- Man's original constitutional nature was neutral ground, perfectly inocent but accessible to the action of opposing powers; for it could not be the Divine element for God cannot be tempted of evil nor can any being that is really in his nature - nor could the nature of man be the element of the devil for if so he could never receive any good since evil is elementarily oposite. But he must have a receptacle for Divine light & in it a sufficient power of good to have defended him against the assaults of evil if he had used it according to his agency, or he could not be to blame for yielding - Hence his duty is to seek Divine light & power to fill up the ability of this receptacle; to regain & establish his original dignity, or he can never find his place in the creation of God.

36- Evil having evidently been in the world from the earliest ages, proves that an original power of evil & darkness an enemy to good & light, has from the beginning entered into the world, while man the inteligent guardian agent was off from his watch; or to use the simitude of Xt "While men slept" & then sowed the evil seeds of enmity & darkness in the field of nature, with the good seed that God had sowed. This the wrongs of all kind among men, & the darkness upon all things that concern their best good, acknowledged by all ages fully demonstrates - Hence Divine wisdom & light can alone direct how to erradicate it, & this can never be obtained by man unless he receives the Divine light of Xt, for it has been sought in vain in every other manner -

37- The labors that have been made in all ages by all the means which natural man with all his natural & moral wisdom could devise, to obtain that state which the light of reason & evident principles, manifested to be right & for his best good & happiness, yet without effecting the object. Evidently proves that nature is fallen from its original rectitude, & hence has not power to restore itself nor to restore those beings that come of it, to a proper & secure state. Therefore the voice of reason evidently declares the need of a Divine teacher able to dispense superior light & power; & thus confirms the voice of revelation.

38. Man can never be happy while he knows that he is in an inferior state to his original order, nor until he can rise into the highest order of the dignity of his nature. Because his rational spirit must sense & feel a degradation. This the universal uneasiness & struggle in the mind of man, fully ~~demonstrates~~ manifests. Hence until man gains his order & correspondent affinity in the creation of God, he can never be happy but when by the operations of Divine light & wisdom he is established in that order, he will be forever happy. Because all the elements of goodness will correspond to administer to him.

39- Man having evidently lost the original knowledge of the correspondency between the visible natural ~~world~~ elements, & the invisible spiritual world & elements; this knowledge could only be restored by a revelation of light from the spiritual world, sufficient to dispel the darkness of the corrupt elements into which he had fallen. This the mental darkness & debased intellects amongst all people who have never had the revelation of any Divine dispensation, must fully demonstrate to any reasonable mind. Therefore man must gain the light of this revelation to fill his sphere or he can never find his relative order in the works of God.

40. Happiness can only proceed from the Divine source of goodness & ~~happiness~~ &

-virtue, this is evident to reason because in all men intellectual happiness is always the result only of virtuous feelings & actions. Therefore to suppose that man could not sense happiness without ~~without~~ knowing the contrast of evil; is a most dark idea, is a position that destroys itself; for if the knowledge of evil is necessary to feeling happiness, then happiness is caused by evil as much as good, upon supposition it cannot be evil but must be as good as good itself, since equally producer of happiness. For it must appear reasonable & incontestible that whatever produces happiness let it be called by whatever name, must be good. But it is evident that if any thing ~~thing~~ that is good can have any ~~sense~~ sense or feeling it ~~must~~ without the intervention of evil; then it must feel happiness without any sense of evil, for such being must feel in & of itself & evil can have no part in its happiness; and if it cannot then the Divine good being, nor any other good being can have any feeling without the sense of evil to cause it— Hence upon this supposition all feeling must be the combined productions of good & evil, if so our first parents were right in accepting the temptation of evil, & good and evil are joint co operators & parents of all that can be called good— But reason & Divine light show evidently that good & evil cannot harmonise but are eternal opposites, & that evil is the entire opposer of all happiness, to any thing which is of good & man must utterly reject it or he never can be happy: for he proceeded from the creation of good.

Lights and perfections of Holiness—

41- God is Holy, for the principle of holiness evidently exist as an unchangeable element that is a pure unadulterated principle exists thro' the whole creation, for whenever any substance is resolved into its own simple quality it is pure— so as good & will exist, when any being ~~good~~ is entirely separated from any mixture of evil & nothing remains but

good it is pure, this is holiness & as such a principle exists or there could be no pure good. Therefore this holy principle must have its source in the eternal & unchangeable Divine elements. Hence man must become holy or purely good & separate from all evil, or he never can go to the holy elements & be accepted of their holy god- Therefore it says "Blessed are the pure in heart for they shall see god" And unless man gains this state he can never be happy, because he cannot be sheltered from the conflicting operations of evil in any other state: for short of this the mixture of evil principles dwell in him.

2- The principles of virtue & vice evidently exist, & are productive of mental & indelible effects in intelligent beings, yea even in animals but much more in man; they bring forth fruit according to their kind as much as a tree or plant yields fruit after their own kind. Therefore the happiness or misery of man evidently arises from his adoption & improvement of those respective (vice principles in himself, for they have their natural or appropriate effect upon him, not according to any arbitrary appointment of a superior power; but he reaps the proper fruits of his own labors in the final result, as much as he does by sowing & cultivating & gathering the fruits of seeds ~~[illegible]~~

3- & trees of the field. *Virtue when brot to maturity & its subject separated from evil must bring happiness, because it is congenial to the original elements of the soul as is evident from ~~[illegible]~~ its agreeable effect upon the rational mind, & it thus opens a circulation in the soul to the divine elements from whence virtue & happiness flow. These elements being superior life, infuse superior life & health to the soul & hence increase its rational & substantial pleasure which makes it happy, in the same manner as any nourishing substance infused into the body increases its health life & pleasing feelings of comfort & happiness. Thus even the unbeliever in revelation may see what is needful to find happiness

44- That veneration of virtue in the mind of every rational being (howmuch soever they may mistake its qualities, yet itis universally inherent in all more or less.) This is a standing witness of the original order of man; for had he not been originally created in those principles he could never have exhibited such indelible traces of them. But his nature having been evidently corrupted by the elements of vice, it must bring forth fruit according to that corrupt nature; for we see that when the blood of parents is corrupted their offspring partake of that corruption- This is the established law of nature & it could only be derived from the spirit of life from whence nature derives all its living powers- Therefore it is selfevident that the spirit of man is corrupted in the same manner, & can never rise into the holy elements of glory & happiness unless purified from that corrupted nature.

45- Thankfulness or gratitude is one of the original virtues, it is an indispensible principle & is the soil that yields many graces in the social relations of life, indeed without it no real social relation could exist among rational beings; it is a due acknowledgement & a beneficent feeling to make a due return for favors received of god or man- Its graces are the seeds of Holiness & concentrate in an evident precept that show us our reasonable duty as a part of the corresponding system of creation. viz that we cannot fulfill our duty nor partake of the blessings of this relative affinity, unless we bestow favors as far as they can be productive of the happiness of any feeling of life. Because we cannot otherwise be in a state to receive its good returns- & the we must make grateful returns for all favors received, or we shall be rebels against the correspondent happiness of life. and to bestow favors on such a one would be wasting the good fruits designed to promote happiness, where they could promote

pose. any further than favors might have a tendency to gain the mind to the principle, but in that case when mercy meets justice, such favors must cease.

46. God is the fountain of truth. For throughout the universe there is an unchangeable principle of truth, that declares the true order & real unadulterated nature of all things, it has allmighty power for all existence can not alter its nature in the least. Hence it must have an eternal source from whence it proceeds in its manifestations, it is the very nature of Deity & thro endless ages will be the agent to reveal seperate & put all things in their original order. Therefore it is most specially revealed thro the element of Holiness or Divine purity. Therefore man must come into the perfect element of truth or never be safe & happy endless ages.

47. That principle of intelectual thots in the mind of man, is evidently a substance of itself distinct from matter; because it is able to control all matter, & many times directs the mind contrary to the inclinations of animal matter or the instincts of flesh & blood. It must then be a distinct & superior principle. Therefore it must be the rational soul, for it is capable of instruction & cultivation almost infinitely beyond the mere animal nature of the beast; and it places its highest hopes & pleasures upon that which is no enjoyment to the animal instincts & inclinations. This is conclusive evidence that it is derived from superior elements & can never be happy unless it is nourished by them. Therefore the final happiness & glory of man depends upon his rightly seperating & purifying this inteligent substance from all the corruptions of animal nature.

48. We know that the intelectual life must leave the material body, but as we know that it is superior to that body, we rationally know that it cannot lose its existence

sensible existence
, for want of that body to which it is so much superior, & which owed its whole intellectual operations & improvements above the mere beasts to its powers & senses. For it is impossible for an inferior to control, much less destroy a superior. Hence the dignity of man depends in all cases in his preserving the relative order of these two principles, & always letting the rational intelligence govern, when he deviates from this "He hath no preeminence above the beast."

49 - Purity or a separation from all inferior principles & elements, is the only way that any thing can be seen what it really is & be brot into its proper order. Therefore the soul must be separated from all inferior attractions or it can never rise to its proper order & dignity as the most noble intelligence on earth, nor to become the companion of pure & heavenly intelligences who are attracted solely to the superior elements of their nature. Therefore as the life of the propagation & carnal ties of flesh & blood, evidently attract & bind to the earth, & abstract the mind from superior & spiritual contemplations & enjoyments; they are an impurity to the soul & of an inferior life to that which is purely intellectual & heavenly. Hence the soul must be separated from that life, before it can ever be pure & enjoy the superior ~~life~~ spiritual life & intellectual dignity of its order. This is evident because beasts possess the life of carnal propagation in common with man, & it is their highest enjoyment & pleasure. Here is the foundation of a virgin life, as long as man's highest pleasure & enjoyment is in this carnal life, he cannot have any higher, & as long as he has this life in any operation in him he cannot have a pure life, for this mixture is a corruption, for his life in that state is no higher than that of the beast. Hence he must be purified from it or never rise any higher than animal & natural life, & thus never become the companion of purified intelligences.

50 - The life of all principles & elements ~~are~~ is their operative qualities, & they

bring forth fruits of their own kind, in degree according to their improvement & cultivation, in intellectual principles ~~intelligences~~. Therefore the reception & improvement of the Divine elements & principles in the soul of man, is the only means by which they can ever be planted in him, & be nourished so as to bring forth immortal fruit & nature him into an immortal state, & thus fit him to enjoy the everlasting kingdom of god, that is the everlasting association & community of pure rational intelligences ~~pure rational intel~~ Hence so far as he is deficient in any of these principles, just so far he is deficient in qualifications for that state & dignity. Here then is the whole duty of man to obtain & improve those principles; This is the same as fearing god & keeping his commandments;

Perfections and Benificence of the Attribute of Love.

51- God is love. For love exists as an unchangeable principle throught the creation, that is a principle that wills good & happiness to all ~~toward~~ beings, wherever & to whomsoever it operates; & never can will any thing else. Therefore this benificent & active principle must have an elementary source from whence it has its origin, for it could not proceed from nothing & have such power over all beings. And this source must be the Divine element that must extend thro' the universe, & is the supreme life & union of all existences. For there is nothing so powerful as real love, it appears to represent Supreme Deity more than any other principle, in its beneficent operations.

2- God being love, could never possibly will or desire the misery of any ~~being~~ creature; but must universally will the happiness of all on his part. ~~thus~~ For he could not possibly ~~possibly~~ will contrary to his own nature; How extremely absurd then to suppose that the very element of Love could of itself will the damnation of any soul! If this takes place it must be because they join the oposite of Love. Therefore man can never dwell in the element of love, so long as he ~~possesses~~ possesses a spirit of enmity malice or revenge. But they who dwell in pure

love, dwell in god. & god in them that is in the elemetary principles of the good spirit.

53- Man being now naturally possesed of evil principles, enmity against his own species, his highest ~~abition~~ ambition being that which hurts & oppreses his fellow creatures; & being led by passions that cause him to debauch himself & others: proves that he has fallen from his primitive & good state, that he has fallen from the element of love & benevolence; into the elements of enmity & pride. Hence he can never be happy untill he returns & dwells in love, for the operation of love must make all happy who unite in it.

54- The mutual favors & interchanges of love, from ~~from~~ the greater to lesser, & the gratitude of the lesser to the greater for protection & benifits; open a universal field for mutual kind feelings & affectionate correspondency of love, that heightens the pleasures encourages the life, & promotes the happiness of both greater & lesser, & of all beings who are united in its elements; as all, so far as they ~~who~~ have experienced it reasonably know. No principle is so great a promoter of real happiness- And in its praises the voice of revelation in the scriptures is with the voice of reason.

55. The creation of god, being established upon the principles, of the mutual affinity of ~~mutual~~ correspondent kindness & gratitude, this forms the social & affinitive relation of beings proceeding from love, & directed by Holiness so as not to adulterate love by fixing it upon improper objects. Therefore he that does not do his duty in this respect according to his sphere of action, violates the order of the works of Deity, & mars the harmony & glory of spiritual inteligencies. Hence he must become an outcast from the mutual union of the just correspondency of spirits, whose union # can only be in this proportionate duty & affinitive relation; just so far then as man is deficient in this respect, he loses the happiness of having their mutual support.

56- The nearness of mutual affinity among all inteligencies must be in proportion

For if spirits were not in a mutual & just correspondent relation; they evidently could neither be happy themselves; nor desire it of any being;

to their likeness to eachother. Hence those who are the most alike in any one principle or element, will come the nearest together among spirits; & this will doubtless form ~~from~~ the distinctions of order in the spiritual world, & will be the channels of the circulation of the element of love & mutual kindness. For we see that this forms the genuses and affinities of order in the natural world: and the order of the visible world can have no other source, than as an emenation from the order of the invisible world, or spiritual part of creation. These orders do not hinder the operations of love but bring it into the best order to display its benificence, that all may have their portion according to their sensible needs.

57. As the Divine spirit as the Father of life & all good gifts, has necessarily established a priority of sensible existence among beings, & has by his evident principles shown to all rational intelligences, the propriety of acknowledging him as prior to all things, & the benifits that they all receive from him, shows their dependence upon his spirit for all good things. Therefore the same correspondent order is established among all beings of filial affection & acknowledgement to the prior being from whome they derived their natural or spiritual life, because they owe their existence to these agents, & for a time all their support & comfort also to them. Whoever therefore violates this filial principle is ungratful & the mutual blessings of benevolence & gratitude cannot opperate on any such; hence in a natural state those who respect & conform to this principle, have always been seen to prosper before those who have violated it; such as are ungratful to their parents & disrespectful & unkind to the aged seldom go down to their graves without some marked judgements. for as this conduct is detested among men how much more among the ~~the~~ spirits of life. And those who treat with disrespect the existence & power of the Divine being, have rarely if ever been known in any age to go down to their graves in peace. While those who have reverenced his divine power & goodness & sought his favor, even if never so much mistaken in their ~~have~~ views of his nature, have generally been

marked by being favorably & providentially noticed in proportion to their sincerity.

58- As spirit is far superior to matter, so spiritual parentage & relationship is as much superior to the natural, & the dependance & acknowledgement due is in proportion thereto. For natural can only be a figure of the spiritual, & in the result the spiritual must supercede it, for it is evident that the spiritual part must finally go to its own elements. Hence when the spirit comes to take its order, those who cleave to the natural order & relation, neglect the superior for the inferior, & thus keep themselves in an inferior state to the dignity of their souls, therefore in a dishonorable state: for they cleave to the figure instead of the substance, but the substance will finally supplant the figure, & then such must be left without any substantial relative affinity in the abiding order of God's works. & of course in that state they cannot be happy.

59. Mercy is an innate sympathetic feeling in the rational mind, corresponding with the wants & feelings of a fellow being, emanating from the same principle in Deity for it can have no other source, than from the fountain of life since it respects all life. It is properly the offspring of goodness & love, & is the cement of mutual kindness & social relation among all inteligences, as must appear evident to any reasonable mind. Therefore the unmerciful man, must be an outcast from the sympathetic relation of the life of all the creatures of God. Wherever mercy prevails it banishes all cruelty & tyranical oppression. yet mercy needs to be bounded by justice otherwise right could not be done to all because in its own nature it knows no bounds to benevolence & kindness.

60- Cruelty is one of the most heinious crimes that a rational being can commit, & want of merciful kindness is cruelty in omission, this is heinious but not

so heinious, as wanton & unnecessary pain inflicted upon any creature that life: Where this is done even upon the animals of any kind, or where man neglects to administer to their wants where it is in his sphere, it is cruelty by commission or Ommission, & he thereby violates the dignity of man as their superior & representative of Divine power goodness & love, & into whose power all the inferior animals are committed to act as the merciful representative of his heavenly Father. All acts ~~of acts~~ of cruelty toward human or brutal is rebellion against the happiness of that life which the Creator has placed in all beings, & which he loves & nourishes by his providence. Therefore he that does it is a rebel against the feelings of universal life. Hence he cannot escape the reaction of universal justice, for its equilibrium of affinitive relation has been disturbed thereby, & by its reaction he must be compelled to feel all the misery & sorrow that he has thus inflicted, like as if a man should breast himself against the action of any of the elements of nature & try to stop their course, he may for a while cause some disturbance in their operation, yet he must finally be borne away by it, & when he is swept away by them he must suffer in proportion to the position he was in to receive their force.

The Operations & perfections of Righteousness and Justice, which are essentially One. 1— God is righteous, for righteousness consists in doing right in all things, that is in a manner that will be for the best good, harmonious relation & glory of the agents of the work, & also in the same correspondent relation for the Subjects of the work. That such a principle exists & extends thro' the creation is evident, for there is a state order & operation which is adapted for the best good, beauty & glory of all beings & things in existence, hence it could only proceed from that Divine spirit, which was able to finish all things right so that "all were very good."

62- As god is righteous - Hence man must become righteous, or he can never be accepted of him; that is man must gain that principle to do right according to the li & power of his sphere both towards god, & all other beings & things; or he can never gain the perfect order & goodness of his own creation, & correspondent relation in <u>the</u> creation of god: Hence never obtain the glory & happiness which belongs to his proper cr(tion;

63. God is just, for justice exists as an unchangeable principle, & runs thro' the crea for their is evidently a principle that is never satisfied nor will cease to strive, un til real right is done to all beings according to their needs & works. Hence it mus have its source in unchangeable Deity who is impartial to all, therefore it is imposs ible that he can ever deal with any rational being in the final result, only exactly according to their dependent needs, & works freely done without the least compulsion or hindrance; for <u>this</u> would contravene the verity of his nature. And destroy the nature of Justice.

64- God being just, man must become just in all things in his sphere, or he cannot be accepted of him. For the creation & all the works of god being founded upon the principles of equal & exact Justice, any rational being that is unjust in any thing vio lates the just correspondent relation of all the works of god. And hence just so far he throws himself out of his order ~~in the~~ & correspondent relation in the creation, thus he disgraces himself before all inteligences, & must be unhappy in proportion to its magnitude: For Divine justice will forever operate against men & spirits in proportion to their violation of its nature, & uphold them as far as they comply with it. Therefore they that are just in any case can <u>never</u> fear the final result neither in this world nor that to come.

65- Truth & deception are opposites & no deception in its nature can be right, therefore no deception can possibly proceed from the god of truth & righteousness. Hence as there can be no deception nor unrighteousness in him, he can never reveal a will as

this requirement to man, contrary to his secret or inherent will or real desire & intention. Hence the doctrine of unconditional election & reprobation, which is founded upon the supposition that the revealed will of God is that all men should be righteous, (for this cannot be denied) whilst his secret will is that they should be wicked, & has so invisibly decreed that they cannot be righteous, that they may be damned. This doctrine must be selfevidently false, because this would be deception & unrighteousness, ~~proceeding~~ proceeding from truth & righteousness - Awful absurdity!

6 - No being can be responsible for any action not done by uncontrolled freedom, because just so far as he is controlled either phisically or mentally, the action is as much a machinery operation, as inanimate materials impelled by any moving agency. Hence the principle of justice must operate upon the agent of the action & can act upon nothing else.

7 - God is no respecter of persons, because all proceed from his original workmanship, and there can be no ground for partiality of a workman toward any of his works, whilst they answer the purposes he intended, but equal & exact feelings & respect must proceed from him toward all according to their needs & sensibility: & operative goodness. Therefore ~~he~~ Deity cannot possibly make any distinction arbitrarily in his favors or judgments toward any sensible being; but all distinctions in these respects, must be according to their sensible needs, or works freely done, that is taking the whole operation & final results into account. For in the progress of the travil of man to maturity of state for his final reward, many seeming evils & miseries, in consequence of the conflicting state of the principles in the world: are the necessary & sure agents of final good.

8 - As Deity is no respecter of persons - therefore the correspondent relation of sensible

spirits & powers, must be immutably established upon this impartial principle.
Hence man must maintain this principle in his sphere of action & power, otherw
he violates this Divine principle & can never be the true child of the heaven
Father, who is ready to adopt him by his becoming one with his goodness & impartial ju
but cannot without changing his nature adopt him in any other way.

69- All the elements & principles of the creation are constantly active & in operation
their respective spheres & according to their power, both in the visible & invisib
orders. Hence these all teach man his duty as a dignified part of this cre
tion, that he must be active & industrious, improving his powers & faculties bot
of body & mind according to his sphere; for otherwise he violates the order of
the active powers & principles of which his ~~love~~ existence & life is composed,
& therefore must bring proportionate death upon his body & mind accordin
to the order & degree of deficiency. For life is action & the healthful powers
of life in body & mind cease in proportion as their proper action cease to op
erate, hence he wrongs himself & dishonors the gifts of the divine spirit of
life, & they must dishonor him in proportion. And if he is supported either
in body or spirit by others when he might be capable of supporting himself, he
does injustice to them & marrs the just ballance of the ~~[illegible]~~ works of god, & thus
every principle of creative properties must press against him so far as he is
deficient, for the whole sphere of god's works must be ballanced in all its elemen
upon this active justice & right operation.

70. A proper system of order is the first law of the universe both in the natu
& spiritual world: for in all organized elements & operative powers, there is a re
lar classification & connective arrangement, which constitute an order adapted to th

properties & uses of the qualities & species which form the genus of the system. To maintain the harmony of the system, a governing principle is necessarily required, which must be the central point or of attraction & movement to regulate all its properties & powers. Without this central power, the qualities that form the order would be scattered & divided & could not maintain a system. In all sensible beings there is a seat of inteligence, both in the body & mind: this is the governing principle. It has been discovered that, in the human body, the seat of inteligence lies in the brain; & all parts of the body are so connected with the brain, that the inteligent operation circulate freely thro' all parts of the system. Hence a derangement of the brain deranges the operations of the whole. Also any obstruction of the channels of communication with the brain produces a proportionate derangement in the body. The material brain is not itself the power of inteligence, but is the central seat of invisible inteligence which tho unseen its power is felt, & governs the senses which operate in the body. Because the brain may remain in its perfect order after death; but it has no power. This shows that the power which operated was invisible, & is now taken away.

Hence we are by these things, taught the proper system of order & government among rational beings. Every associate body must be formed of those who have a congenial feeling & interest so as to be attracted to a kindred system. But if this congenial feeling is wanting every attempt to form an association will fail; and no individual without this congenial feeling, can maintain a relation to such a body: for no association can stand upon arbitrary principles; but every real association must necessarily be founded upon congenial feelings & interests, as much as inanimate formations, & genuses are upon the nature of likeness & properties.

Since therefore no associate relation can be formed except upon the congenial feelings & interests of all those who compose it; so when this kindred interest ceases to operate,

the body must necessarily be dissolved. Hence we may see that the governing power of any people must be based upon sufficient power & wisdom to direct all parts of the association, so as to maintain this mutual feeling & interest, & promote it improvement; as the central influence of the life of that interest which supports the body; otherwise it is founded upon arbitrary principles which do no belong to the interest of the associate body, & is therefore not the rightful governing power but a usurper, & must be displaced, or the body will fail. But any one who rebels against that government, which supports the kindred & true interests of the body, throws himself out of the administration of its interest & life, & must finally be cut off & perish from that relation. As a limb of a tree must wither & fall off which ~~is not join~~ has in it such an obstruction, that it does not receive kindred nourishment from the directing life of the tree. This is shown both by reason & revelation.

When God raises up any people by the revelation of his spirit, or by the light of providence, to accomplish any work for the good of mankind, they are associated according to the nature of their kindred feelings & interests, inspired by the degree of ~~the~~ operations of the spirit & light in them. Therefore the governing power must be where the greatest degree of light & power centers & is manifested, for the support & direction of the whole body, according to the principles of the original revelation which implanted in the members, those kindred feelings & interests that gave rise to the association. And as long as such a body can continue in the same line of order & system & be useful to further the general plan of the works of God. His divine spirit must manifest the revelation of light & wisdom, which will clearly demonstrate where the governing power rests; for the source of good cannot do otherwise as

long as the institution can be useful & for the best good.

But whenever this fails to be the case, either from the general declension of the body, arising from disobedience, or because it can be no longer useful in the same order, & there is not such a manifestation of governing power which can show clearly that its requirements are just to the honest rational mind, & also agreeable to the original feelings & interests excited by the primitive revelation, a derangement of its life must take place. And in that state if a government & system is maintained upon arbitrary principles & despotic power, even tho' the outward form & general appearance of the original order, is maintained for a time. That body tho' raised to heavens height in its original light & power, must assuredly finally fall & become a dead body. Because destitute of the sympathetic relation of mutual kindred life, not having a directive power & correspondent relation, to regulate & diffuse the real life of the system to all parts of the body, for the mutual good & honor of the government, & the governed. Hence it is evident from all the principles of the creation, & from the whole system of revelation, that no government can finally direct, stand, which is not the real center of the life & interests of the body or system that it governs. Therefore the royal Psalmist sums it up in this maxim, "He that ruleth over men must be just, ruling in the fear of God.

The ~~foregoing~~ illustration of the foregoing precepts & maxims of instruction, brings to light the Directive principles of the whole system of practical knowledge of all the works & laws of the Divine Spirit, and of the whole duty of man towards God, to himself & to all his fellow creatures whether superior or inferior. And it may be plainly seen that they do not, neither in their individual nor relative order; proceed from

any arbitrary will or appointment of God or man. But they all proce from unchangeable & everlasting principles, springing from the Divi fountain of all good life, & power. These principles are necessarily diff throughout the whole creation of God, & are adapted to the nature & order of all inteligences & sensible powers, as the only principles that eve could produce & secure their progressive perfection; & ultimately bring a beings & things both natural & spiritual, to their highest dignity & glory And thereby produce the eternal honor, & glory of the great first Caus

These 70, precepts or directive principles, extend in many branches & form the general system of the knowledge understanding & practical duties of all rati inteligences, as well as declare the powers & unchangeable laws of the universe. They a formed by the operations of the ten perfections of Jehovah or Deity (for the name Jehovah signifies a being with 10 absolute perfections) An absolute perfection signifies a property that can n be derived from any source, but must be of & in itself & to which in its order there can be nothing aded, nor any thing diminished from it. These therefore can only be forme in the Divine Spirit or life & nature of The great first Cause.

These perfections are, 1st Selfexistence, The existence of God or the first source of being & power, must be in himself underived from any source, 2, Eternity, or etern life & substance. The life of Deity must be in himself it can have no other source; 3d. All sufficiency, God must evidently be fully sufficient to accomplish all his pur-poses, otherwise there must be a power above him, & if so he could not be Deity 4, Immutability or unchangeableness. Deity must be unchangeable otherwise th must be a power with superior influence. 5. Immortality, God must necessarily b everliving ~~& unchanging~~ & everlasting. 6, Verity or the Element of truth reality

& unalterable substance in all its manifestations. The nature of Deity can admit of no deception or opposite qualities, for if so those opposite qualities would paralize each other & no work could be performed by him. 7. Omniscience or all knowledge, nothing can be unknown to the source of knowledge. 8. Omnipercipience, perceiving or seeing all things. Nothing can be hid from the source of perception & sight. 9. Divine essence or spirit. Deity must be Supreme Spirit of life or He could not be God. 10. Infinity or unbounded. God must be boundless in the elements of his nature & operations, or he must be controled, & if so could not be supreme. From the light of reason, from the scriptures, & from the principles & works in the creation, we evidently learn that those 10 absolute perfections exist in the source of creation. They are the real ~~[illegible]~~ qualities which constitute the substance of Deity & Divine Spirit. And their operations thro' the 7 attributes or manifesting Spirits of the Divine nature, viz. Power, Wisdom, Goodness, Light, Holiness, Love, Righteousness & Justice essentially one. Each perfection having a primary channel of operation upon each attribute; thus form those 70, maxims or directive principles or the substance of them if not the name. They are planted in the nature of the 12 primary virtues as their elementary soil, & being nourished by their elements; bring forth fruits thro' many branches unto perfect order of all things & beings, both in the natural & spiritual world. They manifest a system of true light, knowledge & incontestible principles, which will raise every rational being that truly understands & fully practices ~~fully~~ them, to the utmost dignity that his nature is capable of; & thus when brot to maturity by their operation he will be formed into a perfect being, fitted for the everlasting kingdom of the Divine Spirit; because he will be prepared to fill his perfect order & sphere in it. This is what the Apostle John calls being "born of God & cannot sin:" because

his seed or element his Divine perfections have filled up his sphere & "remain in him". These 70 precepts, are the directing principles or Elders placed by the operations of the Divine spirit in his perfect work, in the 70, operative faculties in the nature of man. These are formed by the primary channels thro which the 10 passions or operative powers, act upon the 7 phisical senses & 7 rational powers of the nature of man: each passion having its proper order & operation thro each sense & power. The former being physical, & the latter intellectual. These ~~are the~~ constitute the foundation of the number 70 often found in scriptures among the sacred numbers. And they are specially represented in the 1st place by the 70 Elders which God gave to Moses as his court of helpers, whom he anointed with the Spirit of wisdom & prophecy, to enable them to assist in the directions & improvement of the 12 tribes of Israel who were the figurative representatives of the 12 primary Virtues which are the orders of substances that form the soil & elementary spiritual ~~order~~ nourishment, to bring forth all good graces & fruits that ever can be produced thro endless ages, for the trees in the "holy city yield 12 manners of fruit."

As the law of Moses was outward & respected phisical duties as figurative of internal & spiritual things & duties, so in each of those channels of the passions in the outward phisical senses; it was necessary that there should be placed a moral director which should instruct & lead all the operations of its powers; these divine instructers were therefore represented by those 70 Elders & ministers of the outward law, which was figurative of the internal & unchangeable law revealed by the Divine Spirit of Xt, & they were inspired by the 70 ministring spirits of that law. When Jesus Xt was ushered into the world he laid the foundation of the spiritual order, by

bringing to light the elements of a new & spiritual creation, "wherein dwelleth righteousness" that is where all things will finally be made right & just. He first chose 12 Apostles & sent them forth to preach & represent, the elements of the 12 virtues. And then he ordained & sent forth 70 disciples, to preach the powers & graces of his kingdom. "And the 70, returned again with joy, saying Lord, even the Devils are subject to us thro' thy name." And he said I beheld Satan as lightening fall from heaven. Behold I give you power unto you over all the power of the enimy; & nothing shall in any wise hurt you. Notwithstanding, in this rejoice not that the spirits are subject to you; but rather rejoice, because your names are written in heaven" What then could those disciples represent, but the 70 divine directors of the principles & law of the eternal & spiritual work of God, & order of his everlasting kingdom the elementary foundation of which was now first laid: And thro' the operation of which the spirits or living principles of existences will be overcome & brot. into subjection either to mercy or judgment. But Satan which word signifies <u>adversary</u>, which is the element & life of all enimies or adversaries of the order & work of God, would according to X^ts. promise to them be overcome by the operations of those powers which they represented, & finally be cast out of the creation of God, which is his falling from heaven like lightening. All such adverse powers will fall (when the perfect order of God is established) into their own elementary order. Then will the way to heaven be clearly opened, & souls will be fitted to be written by name & quality in the perfect order of the heavenly world. Therefore this is the greatest cause of joy to all intelligences which will be everlasting.

All those precepts & maxims, which show the power & governments of God & the security of his work, are formed by the operation of the perfections operating thro' the attribute of power. All that show the perfect plan & ordering of his works: the

operations of the perfections upon & thro' wisdom. And so of all the rest according to the evident nature of the Attribute respectively. Under the figurative & moral law, this court of 70 Elders or administrators of the precepts of that law, were presided over by Moses & Aaron as prince & priest. Who represented the originating & operative primary elements or spirits, as Moses was the prophet to discover the elements of the law, & Aaron first agent to put them in operation. & they were the primary directors of all the rest. These represented the spirit of Ct in his first appearing as the great prince & prophet to reveal the elements of our Divine spiritual law & order & the manifestation of the same spirit in a proper line & corresponding relation, in his 2d appearing to bring to maturity & proper operation all those spiritual directors of the new creation of god which is "created in righteousness." And as there must be a spirit from whence the life of all orders proceed so there are doubtless 80, orders of ministering spirits which minister the elements of the work of salvation & of the everlasting kingdom of God." For are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation" Heb. 1.14. If then those spirits are ministers they must minister according to the orders & degrees of the work. Otherwise the visible & invisible worlds do not correspond, nor can we know "the invisible things of the creation by the things that are made" &c.

But by the manifestation of these principles virtues & precepts, we may learn the perfect system (as far as respect our sphere) of the Divine empire & government of God for it is evidently manifested to the rational mind by their operations — And we may see evidently; that all the operations of the creation, all the knowledge & manifest duties & relative correspondency of intelligences; proceed not from any arbitrary will or decree of divine power or of any being whatever. But that they proceed from necessary evident & unchangeable principles. For the Creator having established

all his works upon principles adapted to the nature & best good beauty harmony & glory of all the creation, & the happiness of all beings in it; could not interpose any arbitrary restraint upon rational ~~beings~~ inteligences, who were endowed with sensible understanding to chuse for themselves, in the use & improvement of those elements & principles, without a manifest contradiction in his nature; & ~~supposing~~ showing that the principles of his nature & works were imperfect.

But as all beings in a state of infancy, need to be under the control & support of their parents or seigniours for a time, until they become capable & of sufficient maturity; to chuse for themselves & gain their own support by improving & using the elements that are, so does our heavenly parents deal with man until by mature age & growth of intelects & powers & the maturity of rational light, he is qualified to chuse understandingly for himself & gain support for his inteligent life by using the principle which the Divine Spirit offers for his use. The forgoing 70 precepts or directing principles with their primary elementary principles from whence they are derived, & by which they are supported, compose the whole system of godliness & virtue. They are not founded on the scriptures, but the scriptures are founded on them, and all the laws, figurative representations, prophecies & revelations of the scriptures, are but witnesses of their truth. All the impressions upon the rational soul, & all the works & principles of the creation are a manifestation of them; hence all the elements & works & order of the universe are preachers of righteousness, goodness & truth to all rational inteligences, for they declare the laws & right order of Deity. It has been discovered by the science of Chimistry, that there are 70. simple elements in the substances of creation, that is 70 perfectly pure substances, & these are all directed & combined in harmony by two invisible principles that originate & bring them into order & are the administrators of their operations & production for all things evidently have an invisible originator & producer.

And thus do all those precepts or directing maxims center in those two general elementary principles, which teach & direct man in his whole duty towards god & beings. 1st The in visible order (tho' not the greatest,) stands the all important moral p ciple "All things that ye would that men should do to you, do ye even so to them:" this center all those precepts, which teach rational beings never to act toward others in any case without first considering whether or not they are going to act o feel towards others, as they would that others should do to them in the same state, & to strictly adhere to this principle.

This principle is the offspring of love & goodness, & operates in justice & mercy: and arises from the relative feelings & wants of all sensible beings. Hence he that violates i is a rebel against the feelings & wants of universal life & its Divine ~~from whom~~ author from whom it originated & who implanted kindred feelings in it, for purpose of exciting this principle in all rational beings. & therefore he that vi it must so far be rejected from the sympathetic relation of all life, & from the con genial administrations of that life & its author. But who so keepeth it perfect, his moral conduct is perfect. it was on this ground that Jesus said that this princi ple "is the law & the prophets": it made the outward & social conduct of man perfect: and was a figure of the perfect spiritual law of Divine order and government. 2d, The spiritual duty of man & all the precepts which direc it, center in the all important general principle that this important elementary teaches us, that, as the & natures of this world, can be only an emenation & figurative represen ation of the elements & substance of the spiritual & eternal world. and it be evident from the principles of all things, & from the hopes & fears of man & his being endowed with feelings that can never be satisfied with any thing that this world can afford, as well as from the consideration that man's greatest powers just begin to expand in time; & that he has powers which can never be called into action but by spiritual contemplations & knowledge. All these things we

may teach us ~~them~~ that the rational soul or life of man, must exist in that spiritual future state, which is as much superior & more important a state, than the state of life in this world, as the intelligent spirit is superior & more important than the matter that it inhabits & animates; & as much more important as the things of eternal or endless duration are more important than the ~~tempory~~ tempory things of time.

Therefore every principle of reason — every principle of interest, every desire for durable happiness plainly dictates to the rational mind, that the highest labors & exertions of man should be to fit & prepare this rational intelligent spirit for its proper order in that everlasting world of whose elements it is composed. For we know that the temporal state is momentary at best, but it is self evident that sensible spirit, & the principles & elements of the spiritual world can never be annihilated or cease. And as the soul can never be happy out of its proper order, & relation to the true system of the works of God in the endless elements of his creation, because it must be destitute of the sympathetic relation of the intelligences of the spiritual world, & hence can have no administration of happiness to it. Therefore if the soul does not learn its proper order & the use of its powers, whilst it is nourished like a child by that which can cause it to grow into the knowledge & ~~powers~~ elements of its proper order. When it comes into the world of spirits it must necessarily be lost & know not where to go, as much as a man lost in a wilderness, who cannot find the way out without a director. But if man has had an opportunity to find his proper order in this respect whilst in this life, & has refused so to do; he must come into the world of spirits a wild man & an obstinate savage, for we see that all men in nature without cultivation of their powers, are in a wilderness & savage state. And so the scripture declares, yet there

[illegible] ... his author & messenger, has proved the

is a principle within him that shows him that he is lost in ~~an moral~~ intellectual wilderness & is ~~a~~ morally savage. ~~for if this was not the case~~ he would never struggle to improve; but he never can get out of th[e] state without instruction & help from those who know the way. If then he has refused this & goes into the spiritual world in that state, — As he is now in the intellectual elements, he certainly must be more sensible than he co[uld] be in this life of his lost & savage state. And like persons lost in a wilderness he will certainly think the wrong way to get out is the right one, & thus be con-tinually growing more & more lost, & how long this may continue he knows not. What an awful state! For by his refusal to be directed until he has lost the sympathetic relation of good inteligences he can never be entitled to a director nor; would he receive one until he has suffered enough if ever that can be, to be cured of his obstinacy & bewildered deceptions

On these two principles hang all the 10, hence Christ sums up the latter as the most important in this precept. "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, & with all thy mind. This is th[e] first & great commandment." for in this centers our whole spiritual duty; & thus it shows us its importantance above all by teaching us to seek a mansion & lay up a treasure in heaven. And the 2d which comprehends our duty in all moral respects towards man. He says "2d is like unto it, thou shalt love thy neighbor as thyself; on these two commandments hang all the law, & the prophets."

Thus we ~~see~~ may learn that those 10 precepts all center in. & are adminstered by those two clear principles+1; & in them, all is manifested the perf[ect] law of life & justification. And therefore that inteligence that understands & per-fectly fulfills them will be a perfect creature. In view of these things, well

+1. which are the greatest of the 7 moral principles. see Millenial Church.

may we exclaim with the Psalmist, "O Lord how wonderful are thy works, in wisdom hast thou made them all!" What amazing condescension, goodness & love is here manifested - In the great first cause, by creating & making known all needful knowledge & power to rational beings. so clear & evident, that it appears truly as the scripture declare, that the way ~~shall~~ that god will ~~ever~~ manifest shall be so plain that "the wayfairing man, tho a fool shall not err therein." for it is so clearly made known by all things when justly viewed, that it appears that none can miss seeing it when declared, unless they do it wilfully - And every rational being that will, may obtain the light & power of those principles in due time, for god will manifest his perfect law unto all; and It settled the uncontrolled agency of man if words can do it, where he says "O Jerusalem, Jerusalem, how often would I have gathered thy children, as a hen doth gather her chickens under her wings, & ye would not! Behold your house is left unto you desolate; for verily I say unto you, ye shall not see me henceforth, until ye shall say, blessed is he that cometh in the name of the Lord" From which it is evident, that tho he would have gathered them in merciful kindness, they would not - not they could not! Hence their house or tabernacle was left desolate of his goodness & must so remain as the result of their own free chice, until they choose to acknowledge his mission & bless him; then only could they be in astate to receive his spirit & be blessed by him. But had their refusal been caused by any arbitrary decree, or had not their choice been uncontrolled by Deity; his declaration must be a palpable deception & gross imposition upon the reason of man. And who will dare to palm such fraudulent deceptive inconsistency upon the most perfect pattern of truth & charity ever exhibited on earth; even the Divine messenger whome god sent into the world to manifest all truth? If we believe this in vain may we ever seek or expect to find any Divine truth or virtue, since its author & messenger, has proved the

most fraudulent deceiver, but surely none will believe this, hence Quaternity is fully prov[ed]

It may be tho.t that this system is too simple to be the system of the Divine law & government. But let us ask, on what can the work of God be founded if not on unchangeable principle congenial to man. For he saith "I am the Lord I change not" Hence his works must be form[ed] on principles that change not, & the principles of the creation are proved to be such. And what could the first sacred court of Elders that God ever appointed represent, if not the directors of the moral law? And why should the same number be again chosen, & sent forth by him who was the mediator of the new & internal covenant, of which God promised "Behold I make a new covenant, with the house of Israel, & with the house of Judah (that is the spiritual Israel) I will put my laws in their hearts & write them in their inward parts. — & they shall be all taught of God; & great shall be the peace of thy children" What could these laws be if not the Divine directors in the inner man or rational powers to form guides for the operations of the passions or sensible operators, upon them? And what could their numbers represent if not the number of those directive precepts, for the same number of primary channels of the operations of the passions thus formed? Any other supposition would render those numbers arbitrary having no foundation in the principles of the works of God, & hence in this respect the figures of the law would have no shadow of the good things of the gospel, which St Paul declares they are designed for: nor can the numbers & order of the first Church thus established of [illegible] to represent this body, convey any instruction. But if we consider that all those numbers & orders are founded on the unchangeable principles of the creation of God, we may thus discover from them the elements & order of the spiritual world, & of the internal laws of life, & be thereby enlightened into the work of salvation. And blessed are they that make this wise use of these things.